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10 *maḥar ilunannar-ni-maḥ* 11 *maḥar warad- ilunannar* 12 *maḥar*
ilusin-na-ši 13 *maḥar ir-ra-ba-ni* 14 *maḥar ilusin-ma-gir* 15 *maḥar*
warad ilunannar

TRANSLATION

1 One slave, warad-kabta, by name 2 the slave of BalMuNamge
 3 From BalMuNamge 4 Sin-eriš 5 has taken 6 [Should] the slave
 run away 7 Sin-eriš 8 unto BalMuNamge 9 one third of a mana
 [of silver] will pay 10 in the presence of Nannar-NI.MAĜ, etc.

It is strange to see two witnesses of the same name, as in lines 11 and 15, with no effort to distinguish one from the other.

The use of *nam* in line 8 on the tablet, this line not appearing on the case, is the only instance in tablets of this class. But this use of *nam* (Barton, 85.) is what we should expect from Col. IV, line 17, of the Yale law tablet.¹

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ON THE IDENTIFICATION OF A PORTRAIT STATUE OF A SEMITIC BABYLONIAN KING

On page 256 of his *Bismya, or the Lost City of Adab*, Dr. E. J. Banks has presented the picture of the head of a statue bearing a Semitic face, found at Bismya. The head is of pure white alabaster, and measured ten centimeters from its forehead to the point of the beard. The eyeballs were of ivory fastened in with bitumen. The pupils were missing, but, as the eyes of alabaster animals discovered in the ruins were of lapis lazuli, Dr. Banks conjectures that the lost pupils of these eyes were of the same blue stone. As the face is bearded and the nose Semitic, Dr. Banks rightly remarked (p. 257), "Undoubtedly the head is Semitic." He adds that it is also undoubtedly of the age of Sargon, or of those Semitic conquerors who overran the country and took the city. The head was found in the temple of Emakh at Adab, in which the statue of the earlier Sumerian king, Lugal-daudu, had been set up.

When Dr. Banks wrote his book (1912) he still identified Shargalisharri with Sargon. This should be borne in mind in reading the following sentences on page 341 of Dr. Bank's book: "Sargon, perhaps the first of the Semitic rulers, seems to have been the first to use the square brick, and it was of immense size, measuring forty-six centimeters square and nine in thickness, and so heavy was it that a single one was a sufficient burden for a man. Sargon seems also to have been the first Babylonian king to use the brick stamp with his name and titles, but at Bismya none of his bricks were inscribed. Naram-Sin, his son, employed a square brick of smaller size, and

¹ *Miscellaneous Inscriptions in the Yale Babylonian Collection*, No. 28.

though three of his brick stamps were found at Bismya, no bricks bearing their impression were discovered."

Pere Scheil and Dr. King¹ had before 1912 already proved that Sargon and Shargalisharri were not identical—a conclusion that has been amply confirmed since by inscriptions in the University Museum in Philadelphia, published by Dr. Poebel in 1914.² We now have historic inscriptions from both Sargon and Shargalisharri, and a dynastic tablet tells us that Shargalisharri was a son (possibly grandson) of Naram-Sin, and not his father. All that Dr. Banks says about Sargon applies in reality to Shargalisharri, whom we now know to have been Naram-Sin's immediate successor. Shargalisharri constructed buildings in connection with the temple at Adab, but none of Naram-Sin's bricks were found there, although the excavation brought to light three of his brick stamps, and near a little square tomb at the temple a bit of gold foil was found bearing the name of Naram-Sin.³ Banks suggests the possibility that Naram-Sin may have been buried there.

So far as the evidence goes, it does not appear that Naram-Sin repaired the temple, though it would seem that he planned to do so, but it does seem that Shargalisharri did. This fact raises in one's mind the question, May not the little alabaster head be a portrait of Shargalisharri? It cannot be a portrait of Naram-Sin, for we have two of those, one on the stele commemorating the war in Magan,⁴ and the other from a rock at Pir Russein near Diarbekr,⁵ and neither one of them resembles this. The portrait cannot be that of Manishtusu, an earlier king of Kish and Agade, for it is quite unlike the portrait of him discovered at Susa.⁶ One thinks of the possibility of its being a portrait of Sargon, the founder of the dynasty, or of Rimush, but as yet nothing has been found either in the inscriptions or in the archaeological remains to connect these kings with Adab. True, Sargon claims to have conquered fifty *Patesis*, and the *Patesi* of Adab was probably among them, but in the known inscriptions of Sargon, Rimush, and Manishtusu, Adab is not mentioned. Naram-Sin and Shargalisharri are archaeologically connected with Adab as already shown, therefore there are good grounds for the conjecture that the head represents Shargalisharri.

One bit of evidence adduced by Banks would, if valid, militate against our conjectured identification. He says (p. 257): "A fragment of a blue-stone vase with parts of three lines of an inscription, found in the same chamber, may come from the same age and give us a clew to its date." The fragment of inscription is then reproduced. The first line of it is

¹ Cf. L. W. King, *History of Sumer and Akkad* (London, 1910), pp. 221 f.

² *Historical and Grammatical Texts* (Philadelphia, 1914), No. 3, and *Historical Texts* (Philadelphia, 1914), p. 80.

³ Banks, *Bismya, or the Lost City of Adab*, p. 145.

⁴ De Morgan, *Délégation en Perse*, II, p. 52, and King, *op. cit.*, frontispiece.

⁵ King, *op. cit.*, p. 245.

⁶ De Morgan, *op. cit.*, X, Pl. I, and King, *op. cit.*, p. 213.

fragmentary; only a bit of the sign *lugal* can be discerned. The second line contains *lugal ki-en-gi^{ki}* and the last line *ur-^daššur-[gi]*. Of these signs *lugal* is paleographically significant. It is not in the form of the writing of the dynasty of Agade.¹ It resembles more closely the form of the sign in the lapidary inscriptions of the kings of Ur and in those of Hammurapi, though not exactly like either. The inscription is therefore certainly later than the dynasty of Agade and Kish. It cannot represent the head of one of the kings of Ur, however, for they were Sumerian and this is Semitic. The possibility remains that it may be a portrait of Hammurapi, who, in the introduction to his Code, calls himself the benefactor of Emakh. This possibility is, however, negated by a comparison of the portrait of Hammurapi inscribed on the stele discovered at Susa, which bears the record of his code. Hammurapi there appears with a beard which reaches down to his waist. The length of the beard on the alabaster head we are discussing is much more in accord with the beards on the portraits of Manishtusu and Naram-Sin. Such little evidence as there is indicates that in the time of the dynasty of Agade and Kish it was the fashion in royal circles to wear the beards shorter than in the time of the first dynasty of Babylon. We conclude then that the bit of inscribed vase discovered by Banks is from a different period from the alabaster head, and suggest as a probable conjecture that the head is a portrait of Shargalisharri.

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LEXICOGRAPHICAL NOTES, CONTRIBUTION TO THE ASSYRIAN DICTIONARY

1. *papaḫu*, "Chamber," a Sumerian Loan-Word: In the drawing of the ground plan of a temple, published by F. Thureau-Dangin (*Rev. d'Assy.*, IV, 23), one of the rooms bears the following inscription. "*pa-paḡ* one *gi* wide and one *garḫu* long." It connects with a room designated as *kisallu*, "court." A similar plan, published by L. W. King (*Letters and Inscriptions of Hammurabi*, No. 107), also designates one of the side rooms as a *pa-paḡ*. This recalls the passage of Sennacherib, *CT*, 26, 23, 30, the *barakku ša ina kirib PA-PAḪ* pl. (*papaḫāti*). The *parakku* of the temple is the chief chapel, or holy of holies, and is therefore surrounded by chambers, *papaḫu*, a loan-word from *pa-paḡ*. The word occurs in a Djokha tablet. Contenau, *Umma sous la Dynastie d'Ur*, No. 11, *sá-dūg* ^d.Šara-šú še é *pa-paḡ*, "For the fixed income of the god Shara, grain of the temple of the chamber."

2. *esigu*, "Overflowing Canal": The lexicons enter a word *esigu*, of unknown meaning, which, according to *VR*, 16a, 10, is a loan-word from *a-si-ga* and synonym of *egû*, "flood." Also Haupt (*ASKT*, 98, 34), has *e-de-a*, "flood," and *a-si-ga* as synonyms. The form from which *esigu* was